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On the Tragic Hill of Suffering

J. H. LANGENWALTER

Morning's Message

J. EDGAR WILLIAMS

Hope of the World Today

AN EDITORIAL

Sailing by Greyhound

EMILY PARKER

Meaning Well Feebly

CECIL E. HAWORTH

Pacific School of Religion Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

APRIL MEETING TO BE BROADCAST

Through the courtesy of the Columbia Broadcasting System, the American Friends Service Committee meeting on Thursday, April 25, will go on the air for the period between 3:30 and 4:00 p. m. E.S.T. The broadcast will be from the Westtown Meetinghouse, interspersed with broadcasts from the coal fields of Kentucky, West Virginia, and Western Pennsylvania.

Mrs. Franklin D. Roosevelt will speak for a brief period on, "Why I Turned to the American Friends Service Committee with My Radio Funds." Rufus M. Jones, Honorary Chairman of the Committee, who has recently returned from nine months' sojourn in Europe, visiting the foreign centers of the Committee, will discuss, "World-Wide Scope of the American Friends Service Committee." Clarence E. Pickett, Executive Secretary, will give a bird's-eye-view of the various activities of the work.

From the coal fields will come brief broadcasts, also over the Columbia network, describing something of the varied program of activities helpful to the mining families. Mary P. Wait, field worker in Bell County, Kentucky, will present a mining camp mother who is a member of the Mothers' Clubs founded by Mary Wait, who will speak briefly upon, "What Our Mothers Clubs Mean to Mining Camp Mothers." Errol D. Peckham, field worker in Clearfield County, Pennsylvania, will likewise present some of the activities in that area, as will also Winnifred Way Wencke, from the Friends Health Service at Logan, West Virginia.

It is expected that Mrs. Franklin D. Roosevelt will be present for the entire meeting and will speak briefly during the sessions. It is especially hoped that Friends groups all over the country will assemble at the time of the radio broadcast to listen in and to discuss the work of the American Friends Service Committee. Tickets for admission to the meeting may be secured from the office of the A. F. S. C.

A QUAKER HANDBOOK

For two years, the Fellowship Committee of the American Friends Service Committee has collected data from all over the world concerning Friends and Friendly organizations. All facts have been checked carefully with information gleaned from many and diversified sources. Compilation of data is nearing completion, and money for publication in book form is available. Because interested individuals have been willing to advance money as a loan for underwriting initial costs of printing, the Fellowship Committee is compelled to charge a small amount for each copy—less than actual cost, however. The table of contents will include the following information of foreign countries as well as the United States:

1. Locations of Friendly groups.
2. Data regarding schools established or at present maintained by Friends.
3. A list of Independent and United Meetings in the United States.
4. Data regarding Yearly Meetings and other larger groups of Friends.
5. A list of Quaker periodicals.
6. Maps.

The price is 25c. Early orders will be appreciated. Address the: A. F. S. C., 20 S. 12th St., Philadelphia, Pa.

A SIGNIFICANT QUOTATION

"More than half of the world's soldiers are conscripts. Of 46 countries, 28 raise their armies by conscription; 11 have professional armies; six have some form of militia, either voluntary or compulsory; and China's forces are partly voluntary and partly conscript.

"The total budget of the League of Nations for 1935 is only $6,128,000. This budget is worked out by units, of which Great Britain will pay 105, France 79, Russia 79, Italy, 60, India 55, Canada 35. However the cost to the British government, which, exclusive of dominions, pays the heaviest share, is less than the interest which the cost of a single battleship would yield if invested at three per cent; or less than the Admiralty spends on stationery."

The above is a quotation from *World Events*, a pocket periodical for students of international affairs, published by the Nofrontier News Service, an independent agency of information on the problems and progress of the peace movement. This two-page sheet is issued bi-weekly. Subscriptions at 25c a year may be sent to the Peace Section of the A. F. S. C., 20 South 12th Street, Philadelphia, Pa.

PREVIEW OF EVANSTON INSTITUTE

The acceptance of Harold G. Moulton, President of the Brookings Institute, to give the course on "Economic Isolation or Cooperation," completes the faculty of the Mid-West Institute of International Relations to be held June 24 to July 5 this year. The faculty will include: Warder Clyde Allee, D. Elton Trueblood, Sidney B. Fay, George H. Blakeslee, Charles A. Thompson, Paul Scott Mowrer, Ernest Fremont Tittle, Bertram Pickard, James Weldon Johnson, and Senator Gerald P. Nye. Plans for the program include an evening reserved for the play, "The Insect Comedy," written in England which is a biting satirical conversation among the insects about war by the human beings. It will be produced by the Drama Department of the Summer Session.

Northwestern University is giving two hours' credit, for a course utilizing much of the Institute program, plus some special lectures. For this credit arrangement the students will pay the regular university fees instead of the Institute tuition and will take an examination. Copies of the Institute announcement may be obtained by writing to Leo V. Barker, Field Secretary, Room 309, Garrett Biblical Institute, Evanston, Illinois.

FOR PEACE IN THE PACIFIC

At a recent meeting of the Peace Section, those present agreed to cooperate with the affiliated organizations of the National Peace Conference in launching a "Peace-in-the-Pacific" campaign.

The Peace Section will ask the Yearly Meeting and Monthly Meeting Peace Committees and ministers of the Five Years Meeting to protest against the naval maneuvers, announced for the period between May 3, and June 10, 1935, as unnecessary for home defense and a dangerous provocative show of force which can only embitter and not improve the relations existing between Japan and the United States.

If the protests from members of peace organizations everywhere do not prevent the naval maneuvers, then the affiliated organizations will undertake a nation-wide series of public meetings, discussion groups, and other demonstrations on the part of peace-loving citizens to show disapproval of such maneuvers and to encourage peace-loving citizens of Japan to continue their attempts to give Japanese militarists a true picture of friendly sentiment in the United States. The Peace Section is preparing facts to be used in communications of protest to Washington and suggestions for local activities to help offset naval maneuvers.

Peace-in-the-Pacific is thoroughly possible if friendly people of the United States become determined to prevent and offset those acts which tend to bring about strained relations and which, over a period of years, inevitably culminate in war.

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The Hope of the World in 1935

WHAT of Easter in 1935? "When the Son of Man cometh, shall he find faith on the earth?" Would he find it were he to come now? Is the Easter hope vibrant and regnant in the world today? Will Easter be observed this year? Oh yes, we all know of course that throughout Christendom the customary services will be held. The wondrous story of the Resurrection will be recounted to the accompaniment of uplifting music and beautiful flowers, and eloquent voices will declare and interpret the victory over the tomb. But all this is but the form of observance, not the substance. True observance is had in acting as if we really believe the Easter message and have made it the basis of our conduct.

Never, perhaps, since the first Christian era, have the spirit and trend of the times been more at variance with the mind of the Master. The ruling passion of the nations today, referring especially to the so-called Christian nations, is the absolute negation of about everything for which Christ lived and died and rose again. In every one of these nations he is being crucified by the same display of pagan power which was manifested by Rome when he was on earth. Force, might, dominance, violence, ruthlessness, guilty fear, relentless hate—these are in the ascendant today. The might of material things holds sway—the aspirations of the Divine Spirit are insolently contemned.

Not only among the nations as such, but too largely by the people which comprise them, is the Easter motif violated. Humanity has laid itself low in the tomb of corruption, decay, and frustration, from which it shows too little inclination to come forth in the life and power of a risen Lord. Moral standards have been swept aside, the flesh and its appetites hold high carnival, the spirit of reverence is quite generally in abeyance—reverence for God or for the sanctities of personality—and ideals of freedom and conscience are flouted, while intolerance and haughty spirits flourish.

All this makes for a gloomy picture. How can a world so madly materialistic really observe the Easter anniversary? How can it be anything more than a pious—or a vain and a cynical—gesture? After nineteen hundred years, the world in many respects seems farther than ever from committing itself to the way of the Cross as the road to life's finest achievements. How, then, can the Easter celebration be much more than a mockery of hope, except for the individual's personal experience of the Resurrection in his own soul?

Yes, it is a gloomy picture. But how much gloomier it would be except for the streams of light that pierce it here and there—for the trailing clouds of glory that encompass it! And it is significant that wherever in this distraught world the gloom is pierced today, it is by shafts of light that radiate from the dynamic life of the risen Christ. Through the Machiavellian statecraft of Japan shines the Christlike devotion of Kagawa and Iwahashi. Daring the Nazi paganism in Germany, are hundreds of the ministers of Christ who refuse to bow the knee; and it is Dr. Schweitzer, a German, a modern hero of the Cross, who so truly exemplifies "The Resurrection and the life" in Africa. In our own country, athwart the deep shadows of social injustice, economic tyranny, racial antagonism, and religious bigotry, gleam the sacrificial lives of men and women who have dared ostracism and endured hardship, to become substitutes for Christ in serving "the least of these." Dreary as is the world prospect in 1935, there is ever recurring hope in these invincible intimations of the overcoming power of triumphant and endless life.

We should not allow ourselves to be downcast because the world is so generally repudiating the message of the Cross and the sundered tomb; not if we ourselves remain strong in the Easter faith and hope. It is the genius and history of the Christian religion that it rises from the depths of defeat to its signal heights of victory. It has done so in the past, many, many times, and we may confidently expect it to do so again. Where faith abides, the eternal hope will not fail.

What is the distinctive factor, the compelling feature of this faith? The Easter celebration gives us the answer, of which we need to be ever reminded. We have heard much in praise of getting back to the Jesus of history. That is good, but there is something far better—to go forward with the risen Christ. At best, with all their careful research, scholars have not succeeded in telling us much more about the historic Jesus than do the gospel accounts. He was a good man—the best who ever lived. But is that enough? It was not enough for his beloved friends and disciples. From close, personal fellowship, they knew and loved him as the one full of goodness and

Pacific School of Religion Berkeley, Calif.

truth, but that did not suffice. The crucifixion left them dispirited and purposeless. But what a transformation after that first Easter dawn! From timid, faltering, despairing friends, some of whom had followed him far off, they became valiant champions of a crusading faith. It was not the mere Jesus of history that wrought this remarkable change in their outlook and attitude—it was the power of the risen Christ that entered into and revolutionized their lives. It is this same power, and no other, that will revolutionize for good the life of men and of nations today.

We do not need to rely wholly on a transformation that took place in the lives of men and women nineteen hundred years ago, to justify our faith and claims for the transforming power of the risen Christ. We have all seen this power demonstrated in the lives of people whom we know: sometimes so radically that from the very gutters of degradation they have been lifted to the nobility of Christlike persons—so radically that we have said a miracle has been performed. It is this miracle of transformation that continually occurs, a transformation in motive, in outlook, in aspiration, in conduct, that is the hope of the world.

But there is another degree of transformation that should concern us all—the daily transforming of us Christians from the good to the better, and to the best. This country has recently seen a magnificent demonstration of such transforming power, in the life of Richard B. Harrison, the "Lawd" of "The Green Pastures," who died last month in New York. When five years ago, he was asked to impersonate the Lord in Marc Connelly's epoch-making drama, he hesitated. Noble spirit that he was, he recognized his own inadequacy for the inherently difficult part, and must be assured that it could be taken and interpreted with the deepest reverence. The great concourse of people of all classes who thronged his funeral, the thousands upon thousands of people who mourned his passing, gave eloquent testimonial to the fact that this noble black man has given us a fresh insight into the heart of the God he loved and served. Not long before his death, Mr. Harrison humbly told an interviewer how hard he strove in every performance to interpret more perfectly the God of Israel—and of all humanity. "It has made a better man of me," he declared, and said that after he had played the part a while, his landlady told him that he had become more patient. Ah, how many of us can stand this homely test? But should not the risen Christ do this for us? While we are looking with despair upon a sinful world, may we not fail to observe Easter in spirit and in truth in our personal lives and conduct. The Resurrection must have this power in us, else it will not suffice for the nations.

On the Hill of Suffering

By J. H. LANGENWALTER

"AND there followed Him a great multitude." He who had shunned multitudes for years because "He knew what was in man," had now become the center of a multitude such as the world had seldom if ever seen. The closer one observed, the more clearly one saw that there were really two multitudes. The one reminded a person of caged tigers which were half-starved. They were restless, eager for carnal satisfactions. On their faces one could read fears, denials, falsehoods, the lowest possible kinds of motives, political trickery, and the discarding of all those finer touches of human consideration demanded by common human rights and a sense of decency.

The other group within this multitude left one with the impression that they felt suppressed, bewildered, surprised, wondering, shocked. Both groups were eagerly watching what was going on near the center on the top of the hill. One could clearly distinguish, however, that the reasons for the interest manifested were not the same. On the one hand, there was vehemence of accusation without conviction; on the other, there was depth of conviction with little visible demonstration.

The brutal work of crucifixion was done with grim dispatch. The crowd had become momentarily silent. The hush which had come over the multitude almost suggested pity, perhaps even sympathy. All eyes were fixed upon him who hung upon the central cross. Someone offered him a potion to allay his suffering. He refused to accept it. His own sufferings were evidently very severe, but one could feel that he was thinking of others rather than of himself. That made me watch others as well as him. From that moment the whole scene took on new meaning for me.

One could not help but feel that something was about to happen. I feared that the crowd would break loose into another terrifying demonstration of pandemonium. The very thought of that seemed unbearable. Suddenly the almost painful silence was broken by the clear, mellow, and deeply stirring voice from the central cross: "Father, forgive them for they know not what they do." Before the spell on the crowd was broken, a quiet, manly voice was heard saying: "I know what that means. Never shall I forget the day when he said to me, 'My son, thy sins are forgiven thee.' But the thing which I cannot understand is why our leaders, are today adding to his sufferings—these leaders, some of whom sat in the doorway that day so that my friends had to take my pain-wracked body to the roof of the house in order to be able to let me down into his presence. Surely he is good, then why should men who profess to serve God seem to delight in heaping all manner of cruelty upon Him. It hurts me unspeakably because I cannot understand all this. It all seems like a bad, bad dream to me."

Suddenly there were sharp words on the air. Some one had read the inscription at the top of the central cross. The arguments which ensued showed clearly that the contention did not center around a matter of justice but that it was a matter of self-interest. Scarcely had this new outbreak died down when was heard the voice of a woman, whose features and garments indicated that she belonged to the official class of those in political power, "Why does my husband do such things? My suffering because of this man was great last night as I beheld him in a dream; now it has been multiplied by the very injustice of it all. I never knew what suffering was until I

saw this stranger. He seems to lack the virtues of a man, as we Romans think of them, but there is something so much more vital than these about him, something so needful to our welfare, that it almost kills me to think that he may die under the cruelties to which he is being subjected, and that with the permission of my husband, whom I had warned. What an aching void will be left in this world if this righteous man dies!"

A few of us were brought back from the reverie into which the words of this woman had taken us by the soliloquy of an elderly man who stood near the line of demarcation between the two groups. He bore the insignia of membership in the Sanhedrin, but he stood alone so far as the other members were concerned. He seemed quite unmindful of the presence of others as he spoke in the direction of the central cross: "I knew this would be thy lot. Righteousness always suffers at the hands of self-righteousness. I loved thee from the first moment my eyes caught sight of thee. I meant to warn thee that night when I called upon thee with a baffled and mystified but fatherly interest in thee and thou didst send me away with an understanding of the love of God which I had not even surmised before. Now thou art giving that same message to the world in the language of suffering love because men were unwilling to listen to it when given in the language of loving words and deeds. Oh, my God, why must these things be? Why do not thy human children yield themselves to thee?"

"And one of the malefactors that were hanged railed on Him, saying, 'Art not Thou the Christ? Save Thyself and us.' But the other answered, and rebuking him said, 'Dost thou not even fear God, seeing that thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.' And he said, 'Jesus, remember me when Thou comest into Thy Kingdom.' And He said unto him, 'Verily I say unto thee, today thou shalt be with me in paradise.' "

The silence which followed was suddenly broken by the voice of a woman who stood off to one side a bit with a few others who had come from the region of the Samaritans. "I know how that wrong-doer feels now. I felt that way one hot noon at the curb of the well, when this Man, who is no wrong-doer, met my insults and abuses with a love which flooded my soul as with well-springs of refreshing water. But why do these men, who were supposed to lead us in the direction which he has so clearly shown us, seem to delight in heaping suffering and abuse upon him? Their parade of righteousness seems like empty mockery and a false show to me today. How it hurts me to see this go on!"

Scarcely had the voice of this woman died away when a young man of fine parts, whom I had noticed for some time, stirred as if in pain. Then I heard him say: "And to think that this criminal should be accepted and that I—I, in my pride, should have lost out. His face looks just as it did that morning when I refused him. How I wish I had the power of life which he evidently has! O, how I wish I had yielded myself to him then! The privileges I thought I was choosing then, they taunt me now. They are worse than nothing beside the nobility which shines through the suffering on yonder cross. How I wish that someone might pray for me that I might have courage to ask him for forgiveness after treating him as I did that day when my selfishness thwarted his love!"

A very alert-appearing man, in the prime of life, had been moving from the larger group in the direction of the smaller. He was evidently uneasy amongst the fellowship of the larger group to which he belonged. He seemed to listen eagerly to the words of the younger man and was deeply moved. He opened his lips several times as though he were about to speak, and then, hanging his head, remained silent for a few minutes. Suddenly he raised his head and spoke directly in the direction of the central cross: "I, too, envy that criminal on thy right. We lawyers convicted him with a keen sense of justice which gloried more in maintaining the letter of the law than it concerned itself with the value of the personality of the prisoner at the bar. But in thy case we not only violated the spirit of the law but also broke the letter of more than a score of our own laws and those of our hated conquerors. Well do I remember the day when I invited thee into my house as though thou wert my guest of honor and then treated thee with dishonor. Thou didst not chide me but didst ask me to quote the law regarding the Great Commandment, which I did with more glibness of tongue than sincerity of heart. Why did I not yield myself to thee when thou didst bid me to live the law which I had quoted? The man on thy right is as a king on the throne as compared to me who am held in honor among men whom selfishness has stricken as blind as it has stricken me."

"But there were standing by the cross of Jesus, His mother, and His mother's sister, Mary, wife of Cleopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom he loved, He said unto His mother, 'Woman behold thy son!' Then saith He to the disciple, 'Behold thy mother!' "

A woman nearby suddenly lifted her face and said: "He gave me my son back one sorrowful day when they were carrying him to the grave. God only knows what he has done for mothers. But why cannot he give himself back to his sorrowing mother today? He manifested such a wonderful power over death. Then why should he have to die now? Did he spend all his strength for our good so that now he has not enough left for himself in this bitter hour when men of power, who never helped us, seem to have sold themselves to the powers of death and destruction?"

A man standing just in front of the woman who had spoken turned and addressed her: "He gave us back our daughter. How wonderful it was! But we nearly lost sight of the added worth he was giving us. We were so glad that we almost forgot that our little girl had been restored to us and was really alive. He had to break through our thoughtless joy and tell us to give her something to eat. Mayhap it has been so with all of us during these three years: that we have taken him for granted instead of using the spiritual power he gave us so that he need not have come to this lonely and forsaken condition in which he must needs face alone the forces of selfishness and sin."

Scarcely had this man ceased speaking when: "Eloi, eloi, lama sabachthani?" which is being interpreted, "My God, my God, why hast Thou forsaken me?" rang out over the multitude on the side of the hill.

To those who had heard Jairus speak, these words of Jesus came as an electric shock. To others in the larger group standing farther to the right side as we faced the crosses, it became the signal for a fresh discharge of venomous cynicism, "Behold, he calleth Elijah!" However, the multitude was no longer in a frame of mind to join in with such unbecoming jesting. The silence which followed seemed deeper than before. Almost inaudibly at first, a voice, broken by a sob, raised itself: "I know what it means to be forsaken of God and man. But for him I should never have known better. When they dragged me into his presence one day in order to find cause against both him and me, when their kind had ruined me and when they could find no fault in him, I discovered who he is. He is the Son of God, and I am sure that God, whom he taught us to call Father, has not forsaken him but will reveal himself afresh when this horde of unthinking men, whipped into a mad frenzy by our leaders, have completed their self-appointed task of persecution without cause."

The head of him on the central cross was beginning to sink. The voice was no longer clear and it seemed with an effort that he uttered the one word "Dipso," meaning, "I thirst." Some one was evidently touched and quickly raised a sponge filled with vinegar and hyssop. It was a beautiful thing to do and was evidently appreciated by Jesus for this time he accepted what was offered him. While this was going on, the woman who had spoken of her experience at the well, said: "When I was thirsty he flooded my soul with well-springs of refreshing water," as though she had been repeating this phrase to herself since she first had spoken.

While she was quietly repeating this sentence to herself, a young lad spoke to his neighbor: "Why should he want anything? Do you remember how he fed the multitude? I was afraid when that man, whom they called Andrew, first found me and asked me to give up my five loaves and two fishes so that the Master might use them for the good of all. I have sometimes been very hungry for bread since that day, but I have not minded. He gave me something which makes me forget my hunger as I share with others. What he gave me makes me feel so good in my heart that other things do not matter so much. Oh, if I had only brought a skin of fresh water from the spring with me this morning! How gladly I would take it to him now! Is there no one else here whom he has helped? Why does not someone give him life-giving water instead of this potion? It makes me think of death, and I do not want him to die!"

As with renewed strength, Jesus lifted his head and said: "It is finished." A hush, as though men had been stricken with awe, fell over the multitude. It seemed as though none dared speak: some because they were fear-bound, others because it would have seemed like an unholy intrusion. Then came from the lips of the sorrowing mother: "Oh, is he dying?" John quickly steadied her and said: "Mother mine, whom he has committed to me, may he not be speaking of his work which he has finished with such faithfulness and clarity that none who wills can fail to understand? Surely he has shown clearly that the love of God remains true to the end, yes, even such a bitter end as this! And, Oh, what a pity, he has also had to show to what unspeakably terrible ends we poor, weak and selfish human beings will go when we are unrestrained by the love of God. Comfort thyself, Mother. When his Father, whom he served so well, has spoken the final word, we shall see what all this means."

And Jesus, crying with a loud voice, said, "Father, into Thy hands I commend my spirit."

Somehow, we felt that he had died, as we poor, limited beings think of dying, but we also seemed to feel increasingly that there was very much of great importance which we did not understand. The darkness which settled over the hill came as a benediction. It gave the greater portion of the multitude an opportunity to slip away unseen, which many of them did gladly, and to the rest it gave an opportunity to think with undisturbed quiet and deepening consecration.

None but God can ever tell what thoughts were pondered on the brow of the Hill of the Skulls that early afternoon. When the period of the shadowy quiet was coming to an end, the voice of one, of whom we would least have expected it, was lifted with fear and trembling, but also with a convincing note of assurance: "Truly, this was the Son of God!"

The uniform of a Roman centurion seemed peculiarly out of place when we beheld the uplifted face of him who had spoken in what seemed like the breaking of a strange, new dawn.

Friends University, Wichita, Kansas.

We Mean Well Feebly

By CECIL E. HAWORTH

AN oft-repeated statement from some famous man expresses the conviction that "most people mean well, but they mean well feebly." No doubt this could be applied to a great many present-day issues. The mass of American people probably mean well about many worthy movements that languish today for lack of popular support—but they mean well *feebly*.

There is a great deal of evidence that this same criticism could be fairly applied to the attitude of religious people toward the whole area of home and family life. There is little doubt but that they mean well. They know the home is disintegrating under the rapid social changes of the last decade and more. They know that the home has gradually relinquished many of its former functions, and that now too many homes depend upon the school, the church, and the community to supply ideals and character-forming activities rather than assume that responsibility themselves. Most church people are also aware that the family is in reality our basic social institution; that it is in the home where temperaments, attitudes, and dispositions are largely formed in the very early years of childhood; that it is the home which furnishes standards of action and social ideals long before any other social group has an opportunity to influence the extremely sensitive child mind.

This is generally recognized, or would be admitted upon questioning, yet nothing very much is being done about it, especially within our own religious fellowship. Our good intentions have little actual expression in constructive effort. *We mean well feebly.*

It is really remarkable what has been discovered in recent years about the various areas of family life. Institutes of family relations, courts of domestic relations, research studies in different fields of home life, have revealed as never before the actual causes of maladjustments within the family circle. In the field of mental hygiene, causes of chronic dishonesty, of emotional instability, and of various types of delinquency have been revealed through case studies. In the field of childhood religion, two decades have accumulated invaluable knowledge of the child's religious capacities and needs as distinguished from adult interests. In the field of domestic relations, careful studies have shown the paramount importance of the emotional setting within the home from the viewpoint of the growing child; the lack of affection or too much of it between husband and wife or between parent and child are matters of eternal influence upon the emotional stability of the new generation.

Just at present one of the increasingly popular fields of study and discussion is that of preparation of young people for the marriage relationships and for homemaking. For the first time in history it is being approached with scientific accuracy and common sense. Sufficient research work has now been done to afford at least a small basis upon which to build a program for this purpose. Up to February 1, the Institute of Family Relations in Los Angeles had dealt with 16,000 clients, of which number it is probably safe to say three-fourths represented some form of family maladjustment. Out of this abundance of case studies, the capable staff has been able to

discover the principal causes of unhappy homes. In some material privately circulated, the Director, Dr. Paul Popenoe, has made the statement that the difficulties thus discovered were due not to inborn abnormalities or incompatibility, but that "lack of knowledge and that alone" was responsible for practically all these maladjustments.

What is the Church doing to prepare its young people intelligently and adequately for homemaking? The question needs to be pointed at the Church because it is the one institution which professes to inspire and maintain Christian ideals and standards within the home as well as in other social groups. If the Church is not going to be active in infusing high ideals into this growing movement, it is likely that no other organization will do it.

The writer has recently been making a study of more than 400 American colleges in relation to courses offered designed to prepare young people in the ways mentioned above. While the study is not completed as yet, it is interesting to note that more than one hundred colleges have at least one course which deals with specific problems of courtship and marriage, fifty-six of which have been started within the last five years. Many of these courses are well-balanced and deal with the many aspects of the marriage relationships and homemaking. It is gratifying to note that one of our Friends colleges has such a course.

But the American college, even though it may be administered and staffed by Christian men and women in many instances, reaches only a small proportion of American young people. The greatest proportion of divorces and of family maladjustments are found in the group of people who have never gone to college. Other agencies, therefore, must be found to educate against the disintegration of the home, and to educate for wholesome family life.

In this respect the Christian minister is in a strategic position. Aside from the licensing agency, in ninety per cent of the marriages he is the one person having contact with the couple being married. Although handicapped by the brevity of this contact, there is a great opportunity to give information regarding the chief danger points and to educate for permanency. The Episcopal Church now requires each of its ministers to give certain counsel at this time to every couple asking to be united in marriage. It would probably be a safe guess to say that ninety-five per cent of Friends ministers never do more than present newlyweds with a marriage certificate. Much could be done here by an informed and concerned minister, although the values are not to be compared with what the same informed minister could do in a series of ten to fifteen evenings with a group of young people of mature age.

Ideally speaking, the parental home is the source from which should come this adequate preparation for the many-sided life of beginners in homemaking. But any one who has had much experience in officiating at ceremonies knows that the home is doing almost nothing except in occasional instances. It is to be hoped that a generation of consistent, intelligent education will make such an ideal at least nearer of realization than it now is. Meantime, every agency should be utilized for this important task during these years when all our social life is strangely restive and poorly adjusted.

So we have here the whole area of our home life, which is too comprehensive to mention in more detail, in which there is great need for a program which *means well* and means well *intensely*. There is no doubt but that single churches here and there are doing splendid work in the field of parent education; probably an occasional minister is also quietly doing a great deal along the lines indicated. No doubt many churches have cooperated in the general program of the International Council of Religious Education which is centered this year in the home.

But there still remains a great need. It is to be hoped that under some one of the four Commissions responsible for the program of the Five Years Meeting next Autumn, adequate attention will be given to this field. So far as individual churches, parents, and ministers are concerned, there is helpful material being written along all the lines referred to above, that is available to those who are really concerned. However, it is not so much information we need in any one of these areas, but rather an education, if not a conversion: viewpoints need to be changed in many cases, new understandings and meanings given, and attitudes must be altered. This requires more than books and pamphlets; it demands a personal relation between a well-informed leader and those seeking guidance, in the form of conferences, classes, and personal contacts.

Abraham Lincoln is often quoted as having said, "I do not believe in the American people; but I do believe in the American people *aroused*." Much the same could be said of Christian people and of Friends. They are disappointing in their convictions at times, but when aroused they really accomplish remarkable things. It is to be hoped that we shall all become thoroughly aroused concerning the present threat to the stability of our home life; for our homes are basic to a sound society, to a dynamic and influential Church, and to the eventual achievement of the Kingdom of God.

Boston, Massachusetts.

Verbenas or Yuccas?

By Elizabeth H. Emerson

WINDS of terrific force sweep over the beautiful white sands of southern New Mexico, and the plant life of the region has a real struggle for existence. Seedlings never establish themselves in the moving hills. It is only in the packed and crusted surfaces of the flat spaces between dunes that plants begin to grow.

One of the sixty-two species that have been found brave enough to attempt living in the hard conditions of the sands, is a small verbena. In the flats it thrives, and if plants could think, the sand verbena would certainly sense some necessity for preserving itself, for this species grows nowhere else in the world. But when the high winds of March blow the white crystals in blinding sheets across a flat where verbenas grow, they do not think. They are covered over, succumb to the cruelties of their environment, and die.

In company with several other species, the yucca behaves very differently. In the flats it grows to a normal height of twenty feet. But when a shifting wind begins the long, slow process of filling a flat, the yucca, accepting the challenge of the forces of nature, begins a race for life. With its roots firmly fixed at the original level, and sending out false roots from its covered stalk which aid in keeping its position and supplying it with moisture, this courageous plant grows at a rate which enables it to keep pace with the advancing sand. The thriving green yucca with its shining, dagger-like leaves which you find at the top of a forty-foot dune, has its roots forty feet below!

Several years ago in a Young Friends Conference on the Earlham campus, Helen Hawkins Harris, quoting a line from an old hymn, admonished herself and all of us to "stretch every nerve" in growth. The sands of indifference and materialism and aggressive evil are being carried by a wind of mighty force. Are we verbenas or yuccas?

Las Vegas, New Mexico.

I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love.—Henry Drummond.

MORNING'S MESSAGE OF HOPE AND HELP

By J. Edgar Williams

The following was written to a personal friend who had been bereaved of a loved one. It seems particularly appropriate as an Easter message of "the soul's invincible surmise."—The Editor.

Dear Friend:

I rose early this morning that I might bring a message to you who are stricken with grief. The early hours are the day's best. Jesus found it a good time to pray and to rise from the dead. Hope springs anew with the rising of the sun. Light is the world's great blessing. Twilight, with its softness and the departing day, is glorious but with the twilight is apt to come weariness, longings, the rising of heart-breaking memories and a sense of utter loneliness. But the morning! It is God's demonstration of his own word—behold I make all things new.

So, I am up with the sun, and the sun and I have a message for you—a message of hope and help. The morning sun shines to cheer you. I speak to console you, to bid you Godspeed on the balance of your journey, and to help to clear the pathway up to light. It is not that I am so wise or full of knowledge. Rather it is because I have suffered as you suffer—have been lonely as you are lonely, and doubted as you have been tempted to doubt. But in it all I have found the way. With it all I have been able to lift up my head in hope. So this morning I greet you. I salute you as a fellow pilgrim on the mourner's way, and say, "Let us travel together with hearts alongside and faces toward the Eastern skies; let us follow faithfully the gleam that will end in a burst of revealing glory." And this revealing glory will be just what John meant when he said, "There shall be no night there."

Gently would I remind you of my kindred experiences; not to parade my sorrow but to help relieve yours. I too have loved and lost. They went away, those loved of mine—friends, parents, sisters, daughters, wife. For them the journey must have been short indeed, so near had they lived to the gates of life. Like yours they could not stay. They fared forth from Here to There, and with them is the Comforter all the way. They have gone out where you and I cannot go until our tasks are done. But we can go, and therein lies the secret of our possible endurance.

I believe those who die in Christ Jesus are safe and happy forever more. Somewhere they tread the hills of God with unwearied step. Somewhere they drink at crystal fountains springing eternal from the throne of God. And somewhere, a colorful Where, they pluck flowers fairer than earth can ever know for no blight has ever come.

They still perform tasks for which they are fitted and which they love. Heaven is ripe with everlasting opportunity for glorified talent to expand in happy service. Did you love to walk and work with them here? Did you thrill with them at sight of a glorious sunset or landscape view? Enrapport, did you feel with them the power of lifting music that rolled over your souls like billows of light?

Then wait—patiently wait. All is not at an end. The best is yet to be, for all earth's good is only a reflection of heaven's reality. You may join them in the land of beginning again, and finish what you here began.

It is not my purpose to discourse on the many issues of life, death, and immortality. Volumes have been written in defense of these. My mission is to comfort you with the comfort wherewith I am being sustained; to strengthen your faith in the Divine and the belief that the great Judge of all the earth will do right. Trust him. Trust your loved ones to his care. His love can never fail. You will not be able to reason it all out. Years may pass and you will still be asking "Why did it have to be?" It is an age-long question. No "Rachel weeping for her children" ever reasoned it out. Love does not begin with an argument. It is a thing of experience. So it is with eternal life.

Seemingly Jesus spent no time in trying to prove the existence of God any more than the presence of the sun. He was so busy doing his Father's will he stopped not to argue about his existence. And he used the same method concerning the life to come.

We are limited by our narrowed vision. Our horizon is only a few miles away. But our Elder Brother with his head amongst the stars looked over the hill that obscures our view into the fields of light and said, "Let not your hearts be troubled; in my Father's house are many rooms. I will see that one is made ready for each of you at your coming."

Therefore, I bid you, watch and wait, Banish all fear. Fear is your great enemy. Busy yourself with deeds of love to God's little ones here. Spend no time in seeking messages from your loved dead through questionable occult means. Yet fail not to heed impressions that come unsought; they may be from the spirit of the loved one very, very near at hand.

Christ's strength is for you, the "bruised reed," not to break but to sustain. His might grows wonderfully tender at sight of a broken heart like yours. His everlasting arms are never more willing and ready to be "underneath" than in the hour of your suffocating grief when all seems lost, and for you all seems buried beneath the sod. Rest upon those everlasting arms. Lean hard. They are sustaining others; let them sustain you.

I have said I wanted to help you. This is my offering. Take it. Seek to carry out its purpose. Then, some great day on a hilltop overlooking the river of life you will tell me the story of your success.

MAY WE HAVE ETERNITY IN OUR HEARTS

By Richard K. Morton

Quicken us, O God, with faith in Thy risen Son, and grant us a message that shall enlarge the life of men and transform the world. Vindicate in us, O God, the principle of sacrifce and service, and give us a keen sense of Thy guidance and providence.

Break Thou the bonds that bind us to earth, and that keep our minds upon the transient and the earthly.

Help us to live a life in the assurance that Thou art with us and wilt receive us. Grant that we may have eternity in our hearts, and be victors over all that besets us, and that we may, through our risen Lord, attain unto Thy fullness.

Through us, O God, may the mind and heart of Jesus be made real to our fellow men, and may we all be awakened to a new hope and consecrated to a new task, in His name.

Rockland, Mass.

PEAKS AND PERSONALITIES

There are three mountain peaks in the United States, at whose bases many of our people live: Mt. Rainier, Mt. Mitchell and Pike's Peak. Each peak lifts its summit above the timber line, and makes a distinctive contribution to the scenic beauty of the area in which it is located. One may have wandered far from the plains and foot hills surrounding these towering landmarks, yet over and over again he is returning, in memory or in fact, to be caught up by the enchantment of these lofty summits. A profound impression is made upon the sensitive soul.

There are three personalities, in a Christian civilization, whom all hold in highest esteem: the mother, the teacher, and the minister. My mother never employed a rough expression, and led me into the art of prayer; my teacher did not use wine or tobacco and taught me the high regard for the laws of the land; my minister was the ideal of my boyhood days, and in later life became my friend in the search for truth. The mother, the teacher and the minister may stand out on the spiritual sky line, stalwart, rugged and more eternal than the mountain peaks.

I. N. Stanley.

Florence, Colorado.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

PSYCHOLOGY AND LIFE

BY LESLIE D. WEATHERHEAD

Abingdon Press, pp. 280, $2.00

This review is written with ministers primarily in mind. The book is written by a minister who has to his credit many successful years of practicing the principle of the "spiritual clinic" in his pastorate. It is a book of practical applied psychology written in language suited to serve those who may have no large background of technical training in the field of psychology. It should serve well other church leaders such as teachers of religion. Parents who are thus minded will find rich treasures, well illustrated, in the understanding of children.

Our gospel is often narrowed to certain blanket remedies for all ills of mind and spirit. Evangelism cannot safely presume to cure all ills without diagnosis. That kind of analysis is just as pertinent in the realm of spirit as it is in the realm of the physical. The healing of the one is closely allied with the cure of the other. "Psychology and Life" should lead one into more of the rich treasures of the gospel of healing. The volume richly illustrates the principles which it proclaims, both from the clinic of the author and from the Bible.

There is increasing evidence of the need for personal consultation and understanding in the field of religious ministry. Certainly the rank and file of religious leaders cannot become expert in this field, but they may understand some of the fundamental principles on which mental health rests, and the roots of many spiritual disturbances in the soul. It is a real step of progress when we learn the limitations of public preaching as a "cure-all." The advisory function for personal problems needs much added light and greater use.

There are "sinners" a plenty, to be sure, but the point of view of Jesus was mainly that of the physician. They were sick and should be treated as such. Forgiveness was not a mere legal transaction, but it was the open gate to spiritual restoration and health. Psychological terms such as "subconscious," "repressions," "suggestion," "fear," "complexes," "worry," and others, can be better understood, much to the benefit of those who seek help from religious leaders. One cannot well serve humanity without understanding the individual "stock in trade" of the soul, and the sources of disease that often infest it. Possibly the chief benefit to such religious leaders as may read this book will be the disquieting picture that it gives one of himself. This is a real service because not much sympathetic help can be given to another by one who feels no kinship of experience with the one seeking help.

Quoting the author: "I want to write a book on Psychology and Life, entertaining, popular, and yet accurate, a book which ordinary folk will read, and which will suggest to them ways of becoming masters of their lives, ways of escaping some pitfalls, and climbing out of others." Here it is.

ERROL T. ELLIOTT.

Richmond, Indiana.

ALL IN THE NAME OF GOD

BY EVERETT R. CLINCHY

The John Day Company, $2.00

Many persons interested in peace and justice are trying to find devices by which Germany can be punished for her intolerance to Jews. Similar efforts have been put forth frequently by well concerned liberals as they try to stop the progress of Japanese imperialism in Manchukuo. Here is a book that all such people should read. Its first call to us, as Americans, is to penitence.

While the shaft on the site of Bunker Hill was under construction, Reverend Lyman Beecher preached a series of sermons in the form of a tirade against Catholics. He so successfully stirred up the mob spirit that the Ursuline Convent, in Charleston, was raided by an anti-Catholic mob and burned to the ground. In 1854, a Catholic chapel at Dorchester, Massachusetts, was blown up by a bomb at three o'clock in the morning. One after another, there is the record of tragic tyranny exercised against various groups. Now it is the Catholics who are the persecuted minority, now the Jews, sometimes it has been the Quakers, and at various periods the chief sufferers have been Negroes. Especially during the earlier history of New England, the idea that men might differ even in religious convictions without being enemies seems never to have dawned, and institutions which were established for the sake of nurturing and perpetuating liberty were used as the instruments of intolerance, persecution and abuse.

Peter Stuyvesant, in the early days of the New York Colony, was especially dedicated to anti-Quakerism and anti-Semitism. Furthermore, in 1700, New York decided to hang every Roman Catholic priest who should enter the Colony. In fact, it would seem that Pennsylvania, which had its roots in the tolerant attitude of the Quakers, and Maryland, which was settled by Catholics, carried the distinction of bearing the most liberal and Christian attitudes toward non-conformist groups. These outbreaks, however, have been in opposition to the central concern of the founders of the American Republic.

In 1797, George Washington wrote to the clergy of Protestant denominations as follows:

"Believing, as I do, that religion and morality are the essential pillars of civil society, I view, with unspeakable pleasure, that harmony and brotherly love, which characterizes the clergy of different denominations, as well in this, as in other parts of the United States; exhibiting to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony. That your labors for the good of mankind may be crowned with success, that your temporal enjoyments may be commensurate with your merits, and that the future reward of good and faithful servants may be yours, I shall not cease to supplicate the Divine Author of life and felicity."

In 1776, Virginia, under the leadership of James Madison and Thomas Jefferson, enacted the first law ever passed by a popular assembly providing complete freedom of conscience. But even so, the record of the Know-Nothing party, in the early fifties, was one of consistent inquisition against Catholics in particular, but also against other minorities. And the Ku-Klux-Klan, following the Civil War, successfully banished the ballot and pursued exactly the tactics now used by the Nazi party in Germany. Both are violent reactions following a war, and can only be understood and evaluated in that light. Many of us now living can remember the activities of the American Protective Association, dedicated to misinformation and persecution of Catholics, and the more recent outrages of the revived Ku-Klux-Klan give a sorry memory of Americans suffering from a mild form of insanity.

The book merits careful reading and meditation. It says effectively to the reader who is concerned over German persecutions, "Let him that is without sin cast the first stone." This review is in no sense designed to justify German persecution, but it is to say that the book is a fine corrective to the "holier than thou" attitude which many Americans today are assuming. The facts in this small volume are well documented and clearly and concisely stated. The book is of inestimable value coming at this time, when the question of treatment of minorities is increasingly important. Friends particularly should not fail to read and ponder its contents.

CLARENCE E. PICKETT.

Philadelphia, Pa.

Sailing by Greyhound

BY EMILY PARKER

THERE have been great and noble phrases handed down through history, phrases used to inspire and encourage great adventure. Columbus cried, "Sail on!" Others, "Our course is chosen—spread the sail!" Those and many others—they are all familiar. But they have to do with the more dramatic manner of travel. It remains for some one to coin the phrase that will make the travels of the Young Friends Secretary *by bus* seem as alluring and as adventurous. "My ticket's punched! Step on the gas!" is hardly an equivalent for "Our course is chosen—spread the sail!" But trains have a way of being expensive and young Friends have a way of not having much money, so I choose as my trusty steed a Greyhound (which in no sense implies young Friends are going to the dogs!) and I ride and I ride and I ride.

After getting my bearings nearer home, in Indiana and Wilmington Yearly Meeting, where I met with much fine response from young Friends, I started farther afield. My first Friendly contact was in Cleveland, where, changing mounts, I had a chance to spend a few hours with Margaret Harold, who is working at the Goodrich Settlement House, a place where the Home Service Section of the American Friends Service Committee has sent workers. Incidentally (which isn't at all incidental according to the Editor), I took a subscription for THE AMERICAN FRIEND (free publicity and no commission). Left Cleveland for Syracuse, arriving with blizzard.

OUTSIDE READING AS IT WERE!

Word from Elizabeth Hazard suggested that I join up with a group composed of Henry Gillett, Tom Kennedy, and Beatrice Shipley, who had been visiting about among the Friends there. Just as I was about to drop off into what I considered a well-earned sleep, the college friend of mine with whom I was staying asked me where the meeting was to be. (As if that were important when I'd had no sleep for two nights.) I realized then I had no idea, but thought I'd defer worrying over it until later. It stuck in my mind that a letter from Elizabeth Hazard said we would meet with someone whose name began with "O." So the next morning I read the telephone directory, section O, until *every* name seemed familiar, and I finally decided on three, any one of which I felt certain was the right party. I called them in turn to ask them if that *was* where we were supposed to be, but in each case was told very emphatically, "No!" They seemed to resent it as much as if they had already known us! What was finally discovered was that the meeting was to be at Dr. Eaton's on Osborn Avenue. (Questions regarding how this was ascertained will be promptly and respectfully answered if directed to the Executive Secretary of the Young Friends Board.)

From this smaller and rather brief meeting, we went to the vesper service of the University, at which Henry Gillett spoke. A hasty trip through a heavy snowfall took us to the Meeting of Friends at Cornell. It was a sudden change in setting from the beautiful but very formal chapel of Syracuse to the informal gathering around the crackling log fire in a library room at Cornell. Whatever may be the varying opinion of Friends on exteriors in regard to meetings for worship, when the Friendly Fundamental is given first consideration, much that is rich in spiritual resource will result.

WITH NEW ENGLAND YOUNG FRIENDS

A good meeting with young Friends at Poplar Ridge, a day with Manford and Agnes Kuhn discussing every phase of contributions to community life, with interpolations by Baby Kuhn, and I was on my way to a week-end conference of young Friends from New England Yearly Meeting. This was the second such gathering, the first having been tried a year ago and proving so worth while it has become a real part of the activities of the Board of Young Friends of that Yearly Meeting. A good idea it is, too, for it gathers together for the week-end all the Quarterly Meeting Superintendents of Young Friends Activities as well as other interested young Friends, to plan together for the interests, concerns, plans, and problems of young Friends in New England. It gives a sense of wider fellowship and gains the encouragement that comes from sharing together in work and interest.

James A. Coney opened the evening discussion Friday with a consideration of Evangelism—what it is to mean today, how we find for ourselves and share with others that religious dynamic that makes for creative and abundant living. Saturday was given over to the definite consideration of practical problems before young Friends, both in the Yearly Meeting and throughout the whole Five Years Meeting. The work of the New England Board of Young Friends Activities was discussed along with the anticipated plans for Yearly Meeting and other concrete projects. Attention was given to the outlined activities of the Five Years Meeting Board, and plans laid for careful and constructive cooperation. It was gratifying to note throughout that concerns expressed were not selfishly those of young Friends alone. Great concern was shown for ways in which young Friends might make their contribution to the life and thought of the Society of Friends as a whole. Saturday night Harold Chance spoke of the work of the American Friends Service Committee in all of its various fields. Sunday morning the group met to draw together all the suggestions and plans that had been made and to consider how they might be translated into action in young Friends groups throughout New England Yearly Meeting. It is important that we understand means and methods of moving toward our ideal aims as well as that we see the aims themselves.

The conference was climaxed with the meeting for worship with Lynn Friends. In that old and very lovely meeting-house, it again became evident that the center of our Friendly life is to be found in such experiences; that the religious dynamic, consistently encouraged and developed, results inevitably in strengthened social outreach. Our concern then becomes one of developing spiritual resources, and being willing to follow consistently the long, hard road of self-discipline, that we may be able to meet with intelligence and power the needs which daily present themselves to us.

Thence by circuitous route to Philadelphia, which gave opportunity for seeing a few stray Friends along the way. Friends will be pleased and proud to know, I think, that one of their number, formerly a member of West Richmond Meeting, Arno Nehrling, was in charge of the Boston Spring Flower Show, one of the greatest delights of Boston and of Spring.

WITH SEC. DERN IN PHILADELPHIA

Philadelphia was humming with many voices when I arrived—the voices of the Yearly Meetings—which were raised on a very special note, for I happened to choose the same day for arrival as did Secretary Dern of the War Department. Now I had planned to get there for a part of the Yearly Meetings, so I knew something of what might be expected. But Secretary Dern did not so plan and

therefore did not so expect. Otherwise he would not have been so foolish as to try to put on a big War Show in Philadelphia at the time of the two Yearly Meetings. One Philadelphia paper said in the opening sentence: "Secretary of War Dern comes to Philadelphia and the Society of Friends call a Mass Meeting." Just as if one naturally and automatically produced the other!

The response to his coming was tremendous, but hardly what he expected. The protest was strong and intense at the time of his meeting on the Reyburn Plaza. Young Friends picketed the hotel in which he stayed that night, wearing signs that protested against war—and such preparedness. Then deciding that such protest was only half of what needed to be done, the two Yearly Meetings planned for a big Peace Demonstration. No effort or expense was spared. They secured the interest and cooperation of several groups in the city, including the Philadelphia Federation of Churches, Fellowship of Reconciliation, Women's International League for Peace and Freedom, and the Pennsylvania Committee for Total Disarmament.

A Great Peace Demonstration

Forty-eight hours later, the same place which had been the scene of a great military display was the scene of a great Peace demonstration. This fact in itself is significant in the evidence it gives of Friends' ability to rise to meet a situation if they are really concerned. In the absence of choirs or Sunday School orchestras, the *Police* Band played while the crowd assembled! I asked several Friends if they recognized the pieces being played. They did not, but I, with my middlewestern culture in spite of a Boston college education, knew them well enough—a medley of Rodeheaver's gospel songs including, "Brighten the Corner Where You Are," and "Every Cloud Will Wear a Rainbow if Your Heart Keeps Right"!

Then followed a series of talks which I felt were both convincing and constructive. The President of the Council of Churches, a Rabbi, a Baptist, and a Presbyterian minister spoke, in addition to the number of Friends who gave brief but forceful messages. Friends who spoke included, Francis Taylor, who presided, Anna Griscom Elkinton, Esther Morton Smith, Mildred Binns Young, William I. Hull, and Jesse H. Holmes. In spite of the drizzle, in spite of the fact that one of the papers said 500 gathered, and another said 1,000, actually between 2,000 and 3,000 people gathered and gave orderly and interested attention to the messages of peace and good will. Several times there were outbursts of applause at the suggestions that we have done with the ways of war and begin the adventure of peace, of faith, and good will. Several thousand pieces of literature which had been printed especially for this meeting were distributed. One man with a push-cart selling peanuts and candy came up and asked if he might have some of that literature. He put it in with his peanuts—one copy with every bag, I imagine.

It was interesting to note the orderliness of that great crowd. It is true that people, whether individuals or in great crowds, will show in their response very nearly the spirit of the people or purpose which draws forth the response.

Some Accusing Quaker Alibis

I had the pleasure of attending one of the Young Friends Fellowship dinners, at which Henry J. Cadbury spoke on "Quaker Alibis." These particular alibis were concerned with race relations. An alibi, according to Henry Cadbury is that reason given for the real reason which we do not care to give! Those are not his words but his idea. I sat at the same table with Tom and Esther Jones, who chuckled several times as the various alibis given by Friends were described. Henry Cadbury made one very significant statement which has bothered me a great deal. Out of curiosity, he said, he looked through the books in the Harvard Library dealing with the question of slavery. All through the period of that great struggle he found in each index many, many times the name Quaker — the Quakers did this —the Quakers said that—the Quakers stated—the Quakers stand, and so on. He then turned to later periods, and on the question of the Negro in various phases of life, socially, educationally, economically, he found a complete absence of that name. Whether or not we like to admit it, Friends seem to have become strangely silent on these issues which at one time would not let them rest.

A Unique Missionary Venture

I was very much interested in one of the evening meetings at which the group of Hartford students who are interested in a new missionary venture told of their hopes and plans for work in some mission field. Their hope is to go, backed by various denominations but representing not denominational concerns but the central message of Christianity. To work as a group, not as isolated individuals—to share, as they may become increasingly able, with the people to whom they go and with whom they live. To concentrate on a small area rather than to try to spread themselves over a larger one. To make it an experiment in living the simple life themselves. To make the experience include as many areas of life as possible, that the contribution may be complete. When they were asked why they were considering going to China when there was so much to be done at home, they said: "We believe the message of Christianity is the gospel for the world. We will therefore take it wherever we feel that we are definitely called—be it China or some place in our own country." Their concern becomes one, not of pitting foreign service against home service, but a willingness to share the good news of abundant living wherever the need seems to challenge the particular contribution they have to make.

As they spoke there seemed to me to be the fine, rare combination of that old and deep desire to be of service—sometimes called missionary zeal — coupled with a fine understanding of those needs interpreted *in our day.*

It Happens to Y. F. Secretaries!

Dinner at Pendle Hill one night gave the chance for meeting many old and new Friends, and the additional opportunity of hearing Phillips Bradley sound a very serious challenge to Friends on the question of peace.

It would not be complete to leave the Philadelphia picture without mentioning the general stir over the news that the one-time Secretary of the Young Friends Board, now Home Service Secretary of the Service Committee, has decided to take literally the concern of Home Service and make it *home* service—to make an intensive study of one field, namely in Colorado. So, Elizabeth Marsh, best wishes always from young Friends everywhere!

Among Homewood Friends

Thence to Baltimore, for a good conference with Bruce and Hanna Hadley, with whom I spent many happy days in Woodbrooke and in seeing the sights of London. I had the very pleasant privilege of meeting with Homewood Friends at a dinner Thursday, and the opportunity of speaking to them, especially the young Friends, at a meeting which followed.

It is difficult to describe the value of all of these meetings—planned and unplanned, large and small, long or short—to the Executive Secretary. The need and value of knowing personally young Friends, their interests, their particular problems and concerns, cannot be overestimated. So long nights of riding on busses—or missing them—seem as nothing, in the joy of sharing with Friends from place to place.

So with a few more jolts and a few more jars—a few more changing into Greyhound cars — and I'm home — with only one thing to mar in any way the happy memories of such a trip: namely, the appearance of the Editor, to say, "We'll be expecting you to write this up." As if pen could tell of the joys and encouragement that comes from such Friendly Fellowship!

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest.

IN REPLY TO RABBI CALISCH

Editor, THE AMERICAN FRIEND:

The article by Rabbi Calisch on "Easter and the Crucifixion Story," in the current number of THE AMERICAN FRIEND, has been read by me with great interest. I appreciate the respectful, and even adoring, attitude the Rabbi takes towards the person of our Lord. It is a great advance on the historical attitude of Orthodox Jews, whose conceptions of our Lord were taken largely from the Talmud, and from the infamous "Toldoth Jeshu" of the middle ages, when the Jews were goaded into reprisals by the cruel treatment meted out to them.

But I cannot accept his statement that in the New Testament writings we have an untrustworthy account of the crucifixion story—particularly in the fourth Gospel, which, according to Rabbi Calisch, quoting Dean Inge, is specially bitter against the Jews. The good Rabbi must remember that the entire New Testament (with the exception, perhaps, of the Lucan writings, and that is a moot question) was written by Jews. He must know that Christianity began in the Synagogue. It was persecution that finally broke the link that united the newborn, Hebrew-Christian community with their ancestral spiritual home. All the writings of the New Testament, the Synoptic Gospels, and the Epistles, place the *onus* as the abettors of that judicial murder on the leaders of Jewry, who were jealous of Jesus and wanted to get rid of him. The attitude of the nation afterwards towards those Jews who believed in him, made them partakers of the guilt of their leaders. The age in which Christianity arose among the Jews was Pharisaically inclined. The Christian movement was rather along the line of the prophetico-mystical spirit that always preserved a living, inner kernel of spiritual religion in the heart of Israel. The rejection and suppression of this proved the triumph of Pharisaism.

When the Jewish people have recaptured this spiritual inwardness, as reflected in the book of Psalms, and as so beautifully set forth by the Gospel according to Luke, in the early chapters of his record of the beginnings of Christianity, they will be on the direct road towards the recognition and confession of Him who is, after all, Israel's noblest son; as He is the image of the invisible God, the very brightness of his glory, the crown and climax of the divine self-revelation in and to and through Israel.

I need not say how fully I sympathize with Rabbi Calisch's censure of Gentile Christendom for its unchristian treatment of the Jewish people, so long drawn out, and which is largely the reason that Jews have not yet, as a people, come into line with that revelation which is the flower and fruit of all that Moses and the Prophets and the divine discipline of Israel meant and prepared for.

MAX I. REICH.

153 Institute Place, Chicago, Illinois.

THE HOUR HAS COME FOR REBIRTH OF TEMPERANCE MOVEMENT

Editor, THE AMERICAN FRIEND:

Abundant life, conceived of in Christian terms, is an experience of the presence and reality of God. Only as a man enters into this experience, does he really and abundantly live. The blessed experience of communion with our Father and Creator touches our poor, weak, human nature with the spark of the Divine. Reverence for all personality is at the heart of the Christian religion, which conceives of personality as sacred, God-given.

When we lose touch with the Source of our life, then life itself loses meaning for us. In itself, it seems scarcely worth while. Consequently, we endeavor to escape from the harshness of reality by resort to drink or narcotic drugs. Alcoholic beverages are the nostrum of tired bodies and discouraged souls of people who have not discerned the meaning of the words: "Come unto me all ye who are weary and heavy-laden, and I will give you rest."

Two great international industries which profit from the destruction of men are the arms and liquor industries. The traffic in arms, to assure the greatest margin of gain, may be expected to foment more and bigger wars. Likewise, the traffic in liquor, in order to assure greater returns, may be expected to foment more broken homes and ruined lives.

These two world-wide industries threaten the very existence of modern society, and should be outlawed by every civilized nation. But it will not be enough to outlaw business enterprises which exploit human weakness; rather we must center our attack upon the sinful qualities in human nature which the international traffic in arms and rum play.

Ours is an age of comparative spiritual poverty. We are full of material panaceas for all our numerous social ills. What we need is a deeper basic experience of the sacredness of life. The call to temperance is a call to a complete dedication of our lives to Jesus Christ. In and through him, life gains meaning.

In this hour of the spiritual suffering and travail of the American people, the temperance movement of our land cannot afford to remain tranquil and self-satisfied. In poverty, cynicism and despair, many of our young people, members of the "unwanted generation," are turning to the false panacea of drink. The hour has come for the rebirth of the Temperance Movement in America, which, while it will still be interested, as it always has been interested, in regulating the liquor traffic, will put the emphasis where it belongs, upon the essential sacredness of every human being, and the intrinsic value of every consecrated life.

Obviously, such a spiritual rebirth of our temperance forces cannot occur apart from a reawakening and requickening of the Christian churches in America. American Christianity must draw closer to the springs of religious reality, must be reborn from the bitterness and struggle of the present chaos, into which our industry and our society have been thrown.

The nineteenth century revivals, in keeping with the temper of the times, were individualistic in nature, and called for individual repentance and salvation. Ours is an age which calls for cooperative, rather than individualistic, pioneering. Consequently, there is a great need in our country today for a vital religion which shall express itself in terms of dedication of the complete self to the building of a Christian social order.

AVERY D. WEAGE.

Clinton Corners, New York.

ARE WE BOUND FOR THE DESERT?

Editor, THE AMERICAN FRIEND:

"Turn away tomorrow into the desert." In this laconic sentence an ancient historian refers to a tragedy in the life of his people. For a long while the twelve tribes of Israel had been crawling slowly and painfully across the desert on their way to the land of their fathers. Finally they came to the border land and sent ten spies into the promised territory to learn something of its inhabitants. After making a survey, the men returned to tell of rich resources, walled cities and huge men well equipped for warfare. Their conclusion was that the Israelites were but as grasshoppers in the sight of their foes and that they were too weak to take possession of the land that had been promised to them. For all the people above twenty years of age, that was a tragic decision. They were forbidden to enter the good land and were sent back

into the desert to wander during the balance of their lives, and die in the waste places.

Our world of people has come to the border land of a new era in human history. It stands poised, intent upon the decision that it must make as to whether it will go forward to a land of joy and freedom, or back into the desert of strife and death. From 1914 to 1918 the major nations waged a "war to end war." Idealism ran high in our own land. President Wilson was acclaimed by millions as the saviour of civilization. Steps toward permanent disarmament were taken. The League of Nations and World Court were created. Treaties and pacts were signed to insure the peace of the world. The promised land was just ahead and prophetic souls were assuring us that we were well able to enter a warless world.

And then something happened. Crass nationalism reared its slimy head. Suspicion, rivalry, fear, and hatred began to poison the minds of statesmen and common folk. Rumors of secret treaties and sly preparations for defence began to fly about. Predictions of another ghastly war were noised abroad. Came then vain conferences which were followed by the withdrawal of some nations from the League, the denouncement of certain treaties, the refusal of our Senate to enter the World Court, and the voting of huge sums for air, land, and sea forces. And now the world is preparing ships, planes, forts, armies and guns for war.

While all these preparations go forward, men are asking whether war will come again or whether the nations will conquer their fears and hates and march forward to a land of peace and good will. This much can be said with confidence. Another world catastrophe is not inevitable or necessary. There are enough people who profess to believe in peace to prevent war. There are enough treaties to guarantee peace. There is enough horror of war in the minds of the common folk to restrain hot-headed statesmen if it can be mobilized. There are enough young people who do not want to go to war to challenge seriously the war mongers. Whether we enter the promised land of peace depends upon the courage and determination of those who profess to believe in peace. Some generation of people will march triumphantly into the promised land. Our generation holds its destiny in its own hands.

In another area of life we face the land of promise. For centuries mankind has lived in a world of economic scarcity. Men were forced by necessity to deny themselves many of the good things of life. But now all is different. Machine production and scientific agriculture mape possible an abundant supply of all the essentials of life. Not all men enjoy access to life's material necessities, however. Millions of men are without employment. Thousands of families are on government relief rolls. Little children go without milk and other nourishing food. Our cities have their slums where overcrowding, unsanitary conditions, lack of sunshine, and disease prevail. Others have their millions, live in luxury, waste their money on dogs, horses, and yachts, and live in complete forgetfulness of their less fortunate fellow men.

Are we going to continue to live on the basis of scarcity? Are we going to perpetuate the horrors of want, idleness, insecurity, disease, and selfishness? We do not have to continue our present economic system. We have enough raw materials, machines, labor supply, and scientific skill to produce enough for all. We have enough trained executives, economists and statesmen to guarantee to every man, woman and child the good things of life. We can transform our cruelly competitive and wasteful capitalistic system into a cooperative system that will guarantee life, freedom, and real democracy to all. Some day our oppressed citizenry will arise and shake off the shackles that are now so galling. Whether we shall have to pass through a period of bloody strife, fascism and bitter class warfare, depends upon us as a people. We can progress toward our promised land of plenty for all by constitutional and orderly processes—if we are generous, imaginative, willing to think, and if we plan and work for the common good. As with war, so with economic peace. Some generation will enter the promised land. This generation of which we are a part holds its destiny in its own hands.

B. WILLIS BEEDE.

Whittier, California.

BALTIMORE QUARTERLY MEETING

Baltimore Quarterly Meeting was held in Homewood Meetinghouse, Baltimore, Maryland, on March 30, with members present from Washington, Lincoln, Darlington, and Sandy Springs, besides Baltimore Friends. There was no attendance from Hughesville, owing to the death of Lillias Neave, widow of Samuel Neave, on the preceding day. Great sympathy was expressed for the family and for Patuxent Meeting during the Quarterly Meeting session, and some Friends from Baltimore drove down for the funeral next day.

The topics for discussion taken up after business routine were, first, why do not more of those who are interested attenders upon Friends meetings become active members, and second, the subject of Friends general conferences.

The afternoon session was followed by a lively and appreciated skit presented by the Peace Committee to show what use is made of the peace releases for the press and schoolroom, made by Lucy Meacham Thruston under auspices of the Cooperating Committee of Baltimore Friends. Committee meetings and dinner followed.

In the evening, an address was given by George Cobb, a new member of Homewood Meeting, and a member of Johns Hopkins Faculty. He spoke on Milton, and the background of his age politically and religiously, with its repercussions upon his life and work, and how he presented his views and convictions.

Several attenders spent the night with Baltimore Friends and were present at morning sessions of Bible School and Meeting.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

MARY E. CORNELL

Mary Elizabeth Cornell, wife of Frank Cornell, well-known minister among Friends, died March 25, 1935, at her home in Green Cove Springs, Florida.

She was born in Kingston, Ontario, the daughter of Jonathan and Margaret Ward. Following her marriage to Frank Cornell, she was his helpmate in many pastorates and by her kindness and nobility of character endeared herself to all with whom she came in contact. They resided for many years in Newmarket, Ontario, and later in Los Angeles, California, but called Winchester, Indiana, "home" since they lived there for fifteen years. Coming later to Florida, they resided at Penney Farms for several years and formed many close friendships with the citizenry of approximately one hundred retired ministers and their wives. They moved to Green Cove Springs about two years ago.

Ever since coming to Florida, Mary Cornell was an invalid, and her husband assumed the responsibility of both housekeeper and nurse. She had a beautiful Christian character, was most patient in suffering, ever calm in her soul and lovely in disposition, and preserved an untiring interest in the work of temperance, peace, charity, and the church. She seemed to ignore all physical handicaps and forget self.

She is survived by her husband, and by one son, Ward Cornell of London, Ontario, and one daughter, Kathleen of Tampa, Florida. Funeral services were conducted by Fred Lewis Ryon and interment was made at Green Cove Springs.

A CHRISTIAN BUSINESS MAN'S LAST MESSAGE

By William L. Pearson

The late Albert Alexander Hyde, of Wichita, Kansas, was known many years in many lands as a notable Christian philanthropist. During the Salesmen's Convention, January 4, of the Mentholatum Company, largely a family cooperative organization, started without capital some forty years ago, he sat back unable to hear much that was said. Finally, the sales manager turned to him and said, "Mr Hyde, will you dismiss the men?" With brief allusion to their success, and the Lord's guidance in many ways, he said:

"Here I am approaching 87—wabbling around on my feet, and at the head of an organization that has made a real success in the world in a material way, and which supports a good many families. I, feeling the obligation I do to my profession of Jesus Christ and the spreading of the gospel, have used a good deal of time and money in spreading this gospel to the ends of the earth. I believe that with all the unfavorable conditions in the world today, the teachings of Jesus Christ should be spread as never before. If the teachings of Christ (for instance, his Sermon on the Mount) were adopted in the lives of men in any great proportion today, all the troubles that the world is facing would be done away with. The principles of Jesus Christ as he gave them would solve every one of these problems. I believe it and try to act on it.

"I have been put on a pedestal and complimented for simply doing what I think the normal man ought to do, and what Christ taught that he ought to do—that we are not here to lay up worldly treasures but to be of service. I know a few men who have followed that principle and have lived up to it. They have had the joy beyond compare of the ordinary man. Most of us have been taught in our youth that success in life was obtaining power, wealth, ability, etc. This is a fool idea. Here I am almost on the verge of the grave—you men may never see me again; I have no great ability; I sit here and cannot comprehend a good deal you are saying; but I want to say to you that I look backward and find a great joy in having overcome a lot of temptations in the world and having done something toward making this world what it ought to be, and having helped in teaching the gospel here, at home, and abroad; and it is a real satisfaction to me.

"I didn't expect to say a word of this character. . . . I hope you men won't take this at all personally, for I feel my shortcomings one hundred times more than any of you can see them. However, I have had a great joy and satisfaction in my work and profession, and I will enjoy it to the end. God go with you and bless you all."

Thus reads the final message of a saintly business man, who was splendid in his simplicity, who liberally contributed to evangelism in many lands, who counted himself "happy in avoiding becoming a millionaire," after emerging with a large family from despairing indebtedness due to the bursting of the Wichita boom in 1892. His many benefactions naturally became well known. His large correspondence was always in the spirit of Christ. Often he published tracts on Christian giving, discussing the privileges and duties of prosperous and wealthy men. He was a Presbyterian, who belonged to all the churches. He was fond of the Friends, contributing liberally to their mission work, sharing their Christian peace principles, and supporting European relief through the American Friends Service Committee. He was also a generous contributor to the needs of Friends University, of which he was for several years a member of the Board of Directors.

Such was my friend, whose last characteristic message was to the salesmen of The Mentholatum Company, January 4. He taught his long directed Bible class on Sabbath the 6th, and peacefully responded to the call of the Lord on the 10th of January. I have known very few such fine Christian men.

WILLIAM PENN COLLEGE HAS NEW PRESIDENT

At a meeting of the Board of Trustees held at Oskaloosa, Iowa, April 8, Dr. H. Randolph Pyle, a member of the Faculty, was elected President of William Penn College. He entered upon his new duties immediately.

Randolph Pyle was born near Poplar Ridge, New York. The family moved to Whittier, California, during his boyhood. In 1926 he was graduated from Whittier College, after which he did graduate work in Mathematics in the University of California, receiving his Ph.D. in 1931. In the Fall of 1930 he became Professor of Mathematics at Penn College, later being made Dean of Men and Head of the Division of Physical Sciences. Along with his educational preparation and service, Randolph Pyle has always been active in the work of the Society of Friends.

Since the resignation of President H. Clark Bedford, Dr. B. F. Andrews, of Evanston, Illinois, has been serving as Acting President. During these months Dr. Andrews has, at great sacrifice to his medical practice in Chicago, spent much time on the campus and in traveling over Iowa Yearly Meeting making contacts in the various Quarterly Meetings. As field representative of the College, Dr. Andrews will continue this work.

ANOTHER FRIENDLY TRAIL IS FOLLOWED

By Errol T. Elliott

No matter how much one may travel among Friends Meetings, there is always something new and striking. No trip is "just another trip." No Quarterly Meeting occasion is "just one more Quarterly Meeting." There are many methods common to all Friends Meetings, but there is also diversity.

One of my most recent opportunities was with Pleasant Grove Quarterly Meeting of Western Yearly Meeting, in East Central Illinois. It is Pleasant Grove indeed! It is pleasant from one's first view of the wooded hills about the meetinghouse at Harmony to the last service of the sessions. The faith and service of Friends and the program of our united service through the Five Years Meeting were topics of discussion welcomed by this gathering of Friends.

Friends were responsive in the business sessions. They were united in a message to the President, the two Illinois Senators, and the Congressman from that district, in protesting against the naval maneuvers in the Pacific as announced for the near future. It was particularly inspiring to see forty-six young Friends gather for their special session on Sunday evening. More than thirty came in a truck from Pleasant Grove—a distance of nearly sixty miles! After a program of music and speaking by the young Friends, we considered the importance of our life decisions—what we are to do with Christ in our personal lives, in our racial relations, in war and peace issues, etc. Leo Ozier is the inspiring leader of these young Friends.

Westfield Quarterly Meeting of the same Yearly Meeting was held at Sheridan, Indiana, recently. Lillie Horney led the Ministry and Oversight Meeting with some very pertinent questions on the function and the future of Friends meetings, particularly the Ministry and Oversight body. The discussion following centered around two main concerns—the making of our sessions more interesting and well attended, and the need for Friends to feel that they are not only members of a local meeting with its interests, but also members of the world-wide body of Friends through the Yearly Meeting and Five Years Meeting.

The presentation of the work of the Five Years Meeting, an address on Quakerism and an evening on Missions with the Africa stereopticon pictures, completed our service together. The large number of young Friends in these two Quarterly Meetings impresses one with the opportunity which we have to bring to bear on our day the mind of Christ as interpreted by Friends.

COMMISSION PERSONNEL IS ANNOUNCED

Friends to Do Important Work in Preparation for Five Years Meeting Sessions

Between now and October 22, when the Five Years Meeting will convene in Richmond, an important work of preparation will be carried on. The Program Committee has set up a comprehensive series of Commissions to make a careful appraisal of those areas of spiritual and social life which are of special concern to Friends. Friends historic testimonies, they are often called. However, the task of these Commissions is not one, primarily, of the backward look. The theme of the coming sessions of the Five Years Meeting is, "The Mind of Christ for Today, as interpreted by Friends." In keeping with this theme, the Commissions will make a study of our fundamental principles in the light of the world's need today. Their findings will be published and will become, in large part, the basis of discussion during the sessions of the Five Years Meeting, October 22 to 28.

In setting up the Commissions, the Program Committee has sought to make them thoroughly representative in point of view of geography and outlook, and at the same time to choose Friends for this service according to known concern and capacity. The personnel as at present arranged is as follows:

COMMISSION ONE

Meeting Leadership and Evangelism—Willard O. Trueblood, Whittier, California, General Chairman.

SECTION 1. *Meeting Leadership*

David E. Henley, Whittier, Chairman.
Alex. C. Purdy, Hartford S., Conn.
John D. Mills, Friends U., Kansas.
Burritt M. Hiatt, Wilmington, Ohio.
L. Herbert Reynolds, Argonia, Kans.
Albert L. Copeland, Mooresville, Ind.
Samuel L. Haworth, Guilford, N. C.
O. Herschel Folger, Indianapolis.
David W. Day, Greensburg, Pa.

SECTION 2. *Evangelism*

Milton H. Hadley, Chicago, Chairman.
Tom A. Sykes, High Point, N. C.
B. Russell Branson, Clintondale, N.Y.
Jesse A. Stanfield, Ivor, Virginia.
A. Edward Kelsey, Amesbury, Mass.
James A. Coney, Methuen, Mass.
Richard R. Newby, Des Moines, Iowa.
Frank Davies, Wichita, Kansas.
Percy M. Thomas, Des Moines, Iowa.

COMMISSION TWO

Human Relations—Homer L. Morris, Philadelphia, Pennsylvania, General Chairman.

SECTION 1. *The Individual and the State*

Phillips Bradley, Amherst Col., Mass., Chairman.
Elbert Russell, Durham, N. C.
Robert W. Balderston, Chicago, Ill.
H. Randolph Pyle, Wm. Penn College, Oskaloosa, Iowa.
Wilbur K. Thomas, Lansdowne, Pa.
Anna Jane Michener, Wichita, Kans.
W. Perry Kissick, Earlham Col., Ind.
Wilbur W. Kamp, Poughkeepsie, N.Y.
George R. Taylor, Amherst College, Massachusetts.

SECTION 2. *Economic Life and Relationships*

Walter L. Collins, Wilmington College, Wilmington, Ohio, Chairman.
Garfield V. Cox, Chicago Univ., Ill.
William Simkin, Morgantown, W.Va.
Betty Linton Snyder, New York.
B. Willis Beede, Whittier, Calif.
Alvin T. Coate, Indianapolis, Ind.
W. Bruce Hadley, Baltimore, Md.
Paul M. Reid, New York, N. Y.
H. Linneus McCracken, Baton Rouge, Louisiana.
Paul H. Douglas, Chicago Univ., Ill.
W. Glenn Roberts, Brooklyn, N. Y.

SECTION 3. *International Relations and Peace*

W. A. Young, Friends Univ., Wichita, Kansas, Chairman.
William E. Berry, Wm. Penn College, Oskaloosa, Iowa.
Sina M. Stanton, Bethesda, Md.
Gilbert Bowles, Tokyo, Japan.
Carolena M. Wood, Mt. Kisco, N. Y.
Arthur G. Dorland, London, Ontario.
E. Raymond Wilson, Evanston, Ill.
Elizabeth L. Coale, Earlham, Ind.

SECTION 4. *Liquor and Narcotics*

G. Raymond Booth, Toronto, Ontario, Chairman.
Herman O. Miles, Richmond, Indiana.
John H. Ferguson, State College, Pa.
Frances R. Doak, Raleigh, N. C.
John Compton, Carmel, Indiana.
Dora B. Clark, Sandy Spring, Md.
Dr. R. Bryan Michener, Kisumu, Kenya Colony, East Africa.

SECTION 5. *Crime and Punishment*

Judge J. Hoge Ricks, Richmond, Virginia, Chairman.
Charles A. McGonagle, Wabash, Ind.
William Prideaux, Brunswick, Maine.
Phyllis Cosand, Chicago, Illinois.
Herbert L. Huffman, Guilford College, North Carolina.
William J. Sayers, Richmond, Ind.
Mary E. Way, Clarion, Iowa.
Robert G. Gronewald, Iowa City, Ia.

SECTION 6. *Race Attitudes and Relations*

Edna W. Morris, Pendle Hill, Wallingford, Pennsylvania, Chairman.
F. Raymond Jenkins, Hampton Institute, Virginia.
Thomas E. Jones, Fisk Univ., Tenn.
Ruthanna M. Simms, Richmond, Ind.
Mildred Kearns, Shelbyville, Ind.
Clara I. Cox, High Point, N. C.
L. Hollingsworth Wood, New York.
Margaret T. Carey, Baltimore, Md.

COMMISSION THREE

Christian Education—Homer J. Coppock, Chicago, Illinois, General Chairman.

SECTION 1. *Our Schools and Colleges*

J. Herschel Coffin, Whittier College, Whittier, California, Chairman.
Ernest A. Wildman, Earlham College, Indiana.
William J. Reagan, Oakwood School, Poughkeepsie, New York.
A. Willard Jones, Westtown School, Westtown, Pennsylvania.
Raymond Binford, Guilford College, North Carolina.
M. H. Watson, Neb. Central College, Central City, Nebraska.

SECTION 2. *The Church and Its Departments*

Charles M. Woodman, Richmond, Indiana, Chairman.
Lyra T. Wolkins, Newton Highlands, Massachusetts.
Mabel Roberts, Whittier, California.
Laurence Hadley, Purdue Univ., Ind.
Edgar H. Stranahan, Marion, Ind.
Wendell G. Farr, Wilmington College, Ohio.
S. Emily Parker, Richmond, Indiana.

COMMISSION FOUR

Missions and World Service—Errol T. Elliott, Richmond, Indiana, General Chairman.

SECTION 1. *Missions*

George H. Wood, Gasport, New York, Chairman.
Sylvester Jones, Chicago, Illinois.
Rufus M. Jones, Haverford, Pa.
Charles O. Whitely, Wichita, Kans.
W. Irving Kelsey, Whittier, Calif.
Howard W. Cope, Muncie, Indiana.
Moses Bailey, Hartford Sem., Conn.
Faith Austin Terrell, New Vienna, O.
Jennie C. Callister, Brooklyn, N. Y.

SECTION 2. *Service and World Fellowship*

Murray S. Kenworthy, Amboy, Indiana, Chairman.
Clarence E. Pickett, Philadelphia.
A. Ward Applegate, Wilmington, O.
Helen T. Binford, Guilford Col., N. C.
Sumner A. Mills, Indianapolis, Ind.
Arthur M. Charles, Earlham College, Indiana.
L. Willard Reynolds, West Branch, Iowa.
Fred Haslam, Toronto, Ontario.
Millard S. Markle, Earlham College, Indiana.

(Apropos of the apparently disproportionate number of Indiana addresses in the above list, it may be explained that they include both Indiana and Western

Yearly Meetings, which, incidentally, are the largest bodies in the Five Years Meeting.)

While definite responsibility has been put upon the Commissions for carrying forward this work of preparation, it is hoped that local meetings and groups all over the country will be undertaking studies of these important questions. We hope later to publish some suggestions for furthering group study. How greatly would the thought and spiritual concern of Friends be stimulated, and the interest in the Five Years Meeting sessions heightened, if, within the coming months, Friends generally would give themselves to a consideration of questions so vital to our life and mission!

Now that the work of the Commissions is getting under way, the Program Committee is busily engaged shaping up a program for the sessions that will challenge the attention and interest of Friends. In this connection, it should be emphasized that all Friends, whether delegates or not, are eagerly invited to attend the sessions. The small delegate body will be responsible for carrying on a certain amount of business during the sessions, but any and all Friends are not only welcome but are urged to attend and participate in the discussion.

WHITTIER, CALIFORNIA, MEETING NOTES

President David M. Edwards of Wichita, Kansas, spoke at the morning meeting for worship on March 17. "World Conditions of Today," formed the basis of his message.

Frank W. Wright, much-valued member of Whittier Meeting, is in Sacramento attending the sessions of the State Legislature. His wife, Pearl Wright, accompanied him and will remain during his stay.

Willard O. Trueblood, pastor of Whittier Meeting, underwent a major operation on March 26 at the Murphy Memorial Hospital. At this writing we are happy to announce that he is on the road to recovery. During his absence, arrangements for the Sunday services are under the care of Allen U. Tomlinson, Clerk of the local Meeting on Ministry and Oversight, and Kenneth L. Holst, head of the Religious Education Department of the Meeting.

David E. Henley of the Whittier College Faculty was the speaker Sunday evening, March 31, at the Adult Forum. The present-day attitude toward peace was the theme uppermost in the thought of both speaker and audience.

Whittier College young men who are opposed to war, prepared a peace Program to be given on April 12 during the period specified for the "Pacifist Walk-Out," scheduled to take place at many colleges and universities in the U. S. A.

PHILADELPHIA FRIENDS ISSUE STATEMENT

Unite in Addressing Government Heads of Nations Respecting the European Situation

The members of the Society of Friends (Quakers), holding their annual meetings in Philadelphia, the city of William Penn's Holy Experiment, are profoundly concerned for the Peace of the world in this critical hour of its destiny. We have felt ourselves moved by a divine impulsion to send a message in faith and love to the Heads of the governments of Germany, France, Italy, Russia and Great Britain on whom the Peace of Europe at the present time mainly depends.

There are certain eternal principles which operate inevitably in the lives of men and nations, and there can be neither Peace nor security in Europe unless these eternal principles are respected and obeyed. We are convinced that excessive emphasis on the claims of isolated nationalism, with failure to cultivate the generous spirit of international cooperation, is one of the gravest dangers of the present hour and can lead only to disaster. In like manner the method of achieving security and Peace by a rivalry in military armaments on the part of individual nations carries within itself as an inherent principle its own refutation and defeat. Some momentary provocation occurring in the atmosphere of fears and suspicion, may only too easily once more launch the deadly machinery into action and quite possibly bring an end to the slowly builded civilization of Europe and of the world.

Alternatives to war are available in the League of Nations, the World Court, the Hague Court of Arbitration and the methods and commissions of conciliation. The processes of disarmament are at hand. The General Disarmament Conference is in session. The principal naval powers are pledged to a naval disarmament conference this year. The nations have renounced war and promised not to seek to settle their disputes by other than peaceful means. It is a course supported by religion, humanity and intelligence.

Recognizing that our own country has fallen short of these ideals in spirit and practice, we address our appeal also to the Government of the United States.

In the name of the Prince of Peace and the Bringer of Love and Goodwill to our world, we reverently urge you to put your trust and confidence in those deeper forces of life which will slowly rebuild the broken world and bind nation to nation and peoples to peoples by bonds that are stronger than steel and more effective for protection than battalions of tanks or squadrons of bombing planes.

March, 1935.

This statement is being circulated by the World Alliance for International Friendship, which urges its members to make wide use of it.—Editor.

OH GIVE ME THIS CALM

Silence bathes the spirit with healing balm;
Attunes the soul to harmonies of love.
Out of life's tempest, Oh give me this calm
Where earth mist is pierced by rays from above.

Oh let me go to the garden alone,
That my soul of its dross may be purged.
In Silence the strife of life to atone;
And still the turmoil that in me has surged.

EDITH B. MCGINNIS.

Friendswood, Texas.

OF INTEREST TO FRIENDS OF "LUCINDA"

Mabel Leigh Hunt of Indianapolis went back to the scene of her book, "Lucinda, a Little Quaker Girl of 1860," recently to review it before two hundred club women of Mooresville, Plainfield, Friendswood, Monrovia, Brooklyn, and Bethel in the Mooresville, Indiana, library assembly.

Miss Hunt told particularly of incidents in the story which were true to life, and of characters that once had realities. She told of Lucinda's fear of the frog as she churned in the spring house, and how Amanda Hunt's story of this made her own children laugh and shiver. Amanda Hunt, mother of the author, is a prototype of little Lucinda.

The speaker related the episode of the yellow apple and told how her blood would boil in resentment that Jacob Creek, the school master, should keep her innocent mother after school. In Martha's errand to Mooresville, which in the book is called Shallowford, the author said she sensed a drama which seemed to give a close kinship with brave and valorous deeds in history.

She stressed the story of the immigrant child, and the writing of the epitaph by Lucinda, praised highly, during a visit to Indianapolis, by Samuel Merrill. Among historical facts related by Mabel Leigh Hunt was the story of Uncle Simon Moon's assistance to runaway slaves.

The book, published by Frederick A. Stokes, New York, has been placed on the reading list of Western Yearly Meeting.

QUAKERDOM · AT · LARGE

Lindley D. and Dora B. Clark of Sandy Spring, Maryland, active members of Baltimore Yearly Meeting, were in attendance upon the recent sessions of Philadelphia Yearly Meeting, Arch Street, and report interesting sessions and a cordial welcome accorded to them.

* * * *

Word has come to us indirectly of the recent death at Wolfton, South Carolina, of Lindley M. Stevens, a minister and educator of New York Yearly Meeting. Both physically and spiritually, he was a stalwart figure among New York Friends, who will be sorely missed from Friendly work and counsel.

* * * *

Herbert E. Harris, a veteran member of the Whittier College Faculty and Acting President of the College last year, sailed with his wife April 5 from San Francisco, for a three months' tour of Japan, China, and the Philippines. As a prominent Rotarian, who has emphasized the peace program of Rotary International, he will visit the various branches of this organization in the countries visited.

* * * *

Harlow Lindley is Secretary of the Ohio State Archaeological and Historical Society at Columbus, is Librarian of the Ohio State Museum maintained by the Society, and Editor of the Society's publications. In his latter capacity, he has recently thoroughly revised the appearance and make-up of its Quarterly magazine, the current number of which is the first to appear in attractive new cover and format. Both in appearance and content, it is a magazine of which the Society may well be proud.

* * * *

Gervas A. Carey, who for the past few years has been pastor of the Friends Memorial Meeting at Seattle, Washington, has recently returned with his wife, Amy Carey, to Wichita, Kansas, where in former years he was head of the Biblical Department of Friends University, with which institution he now resumes connection. We understand that in addition to whatever teaching he may do, he will represent the interest of the University among the Meetings of Kansas Yearly Meeting.

* * * *

Dr. William W. Cadbury, Superintendent of Canton Hospital, Canton, China, is Executive Secretary of the Committee on Arrangements for the next general meeting of the Chinese Medical Association, which will be held at Canton next November. This meeting will commemorate the centennial of the founding of the hospital, and also of the beginning of medical missions and of the first hundred years of Western medicine in China. His niece, Mary Hoxie Jones, is now with the Cadburys at Canton, gathering material for the preparation of a centenary volume on the hospital.

* * * *

Raymond Binford, President Emeritus of Guilford College, is on several months' absence from the College, and accompanied by his wife, Helen Binford, is undertaking a coast-to-coast tour of many of our Yearly Meetings. As Chairman of the Committee to make a study of the question of the Friendly training of our ministers and members, appointed by direction of the Five Years Meeting in 1927, Raymond Binford is giving special attention to this important subject and is especially concerned to see what contribution our Friends schools and colleges are making and may make toward such training. The findings of his Committee will be presented at the sessions of the Five Years Meeting in October.

* * * *

Signal honor has come to a young Friend chemist, Dr. Willard M. Allen, of the University of Rochester Faculty, who grew up as a member of Farmington Meeting in New York. Eli Lilly and Company, manufacturing chemists of Indianapolis, recently established a foundation for giving an annual award of one thousand dollars and a bronze medal for notable contributions in the field of biological chemistry. Dr. Allen has been announced as the recipient of the first award to be made. The award was based on work in preparation and chemical purification of the sex hormone progestin. Recent work in Germany, based on Dr. Allen's research, led to the announcement a few weeks ago by Dr. K. H. Slotta, Breslau, and Professor Adolf Butenstandt, Danzig, that they had discovered the actual chemical formula of progestin.

* * * *

On our devotional page in the issue of March 21, appeared a contribution, "Two Opposing Faiths in Contrast," by Joseph E. Blair of Decatur, Alabama, in which he set forth clearly man's dependence upon God. In an editorial note of preface, we told how he had established the Religious Department of the Birmingham *Age-Herald*, the first of its kind in that section, and had successfully maintained it until forced two or three years ago to give up the work on account of ill health. A few days later we received a note from Mrs. Blair, announcing the death of our loyal, brave-hearted friend, which occurred on March 24. She wrote: "You will never know the pleasure the publishing of his sermonette gave him." It was evidently his last message to the Society of Friends he loved so well. He was buried beside his father, Franklin S. Blair, at Guilford College, North Carolina, Joseph Peele conducting the funeral service.

* * * *

George N. Hartley of Fountain City, Indiana, veteran minister, missionary, and educator, passed his ninety-first birthday anniversary on Friday, April 12. If there are those who suspect that he has retired from active service, they should have access to the Richmond daily papers, in which frequent and cogent articles from his pen appear, showing up the utter iniquity of the liquor business in all its ramifications. Instead of being disheartened by repeal and its results, he has buckled on his sword and armor anew, so to speak, and is dealing some valiant blows for God and the right. It was our pleasure to call upon George and Emma Hartley at their Fountain City home on his anniversary day, and to express in person our word of appreciation to one widely known as a faithful and effective Friend, and to one who was our boyhood teacher in Friends Pacific Academy in Oregon.

* * * *

Since the publication of our last week's issue containing a story of the life and death of the "Chinese Quaker," Tong Sing Kau, a letter has come from Dr. William W. Cadbury, Canton, China, giving additional information concerning this remarkable man and Friend. Having completed his education as an engineer at the University of California, Tong Sing Kau returned to China at the invitation of China's world-famous viceroy, Li Hung Chang, and was assigned to the development of mines in Shantung, Szechuan, and Formosa. These enterprises were interrupted by the Boxer troubles in 1900-1901. Later, Mr. Tong served for a time as an official and also as teacher in the Lingnan University at Canton. His second wife was Minnie Nagel, a Jewish emigrant from Poland, whom he had met in New York, and they were devoted to each other during their life together for seventeen years. She learned much from him and became a Christian. One of his five sons by his first wife was well known as a very sincere Christian. Mr. Tong was a real Friend and often met with the Cadburys in their home in Quaker worship when Friends from abroad were visiting them.

Pacific School of Religion Berkeley, Calif.

It was while on a new mining enterprise in the district of Yenping that he contracted malignant malaria, from which he died on January 28. As a trained engineer he believed that he still had a contribution to make to his profession and his country, and he wished his friends to know that he died "in harness."

* * * *

A Friend and minister, R. Stevenson Burnette, of Mullinville, Kansas, a member of Haviland Quarterly Meeting, was a representative in the recent session of the Kansas State Legislature, and was accorded a good deal of publicity in the state press as a leader of the temperance forces in opposition to the efforts to "liberalize" that long-time Prohibition stronghold. He writes his old friend, George N. Hartley, that the wets succeeded to such an extent that the time seems right for the appearance of another Carrie Nation. George Hartley takes great satisfaction in this public service of Representative Burnette, not only for the cause which the latter has served which is so close to George's heart, but even more for personal reasons. When George was in missionary service in Oklahoma, he "discovered" Burnette as a young man without education or opportunity, made him his protege, and helped him to find and make his way to a life of satisfaction and service. In the aforementioned letter, Stevenson Burnette gratefully gives George Hartley credit for finding him and giving him a chance in life.

* * * *

Herman O. Miles of Richmond, Indiana, who recently concluded fourteen years of service as Financial Secretary of Earlham College, has accepted a similar connection with Pacific College at Newberg, Oregon. He and his wife, Lura Miles, start next week on their way westward by automobile, and expect to arrive at Newberg not far from the middle of May, prepared to enter immediately upon the new duties as indicated. Herman Miles has long been prominently identified with the work of Indiana Yearly Meeting in various capacities. He is especially interested in the cause of temperance, and has not only served efficiently as Chairman of the Yearly Meeting Committee on this subject but has long represented the Yearly Meeting on the Indiana Anti-Saloon League. In more local connections, he is Evangelistic Superintendent of Whitewater Quarterly Meeting and Clerk of West Richmond Monthly Meeting. In these and in other capacities, Herman Miles and wife will be greatly missed by Indiana Friends. West Richmond Friends gave a supper in honor of Herman and Lura Miles on the eve of their departure for Oregon.

Some Mission Trail Blazers

Home of Rebecca Macy, where society first met. Inset, Jemima Taylor, first president.

THE fifty-fourth anniversary of the founding of the White Lick Friends Woman's Foreign Missionary Society, the oldest Friends missionary society in America, was observed March 31 at Mooresville, Indiana, Meeting with Lewis E. Stout and wife of Plainfield in charge. The meeting was under the direction of the Mooresville Friends Missionary Society.

Inspired by suggestions of Jemima A. Taylor, who had visited in the East and observed organizations of other denominations, women of Mooresville, North Branch, Bethel and White Lick Meetings forded creeks on horseback and with horse and buggy for the first meeting in March, 1881, at the home of Rebecca Macy, near Mooresville.

Committees to make arrangements for the organization had been appointed by White Lick Monthly Meeting, and it is interesting to note that at that time men and women members of the meeting convened in separate rooms, with messengers carrying "concerns" from one side of the meeting to the other. Members of the committee to draft a constitution were Lavicy Scott, Emma K. Macy, and Jessie Cook.

The concluding paragraph of the constitution follows: "Each member of the society should try to induce others to become interested in the work and each should do all she can in meekness and love for Him who hath done all for us, remembering that 'He that goeth forth weeping bearing precious seed shall come again with rejoicing bringing his sheaves with him.'"

Following the business session at the meeting fifty-four years ago, Lavicy Scott read a selection entitled, "Trifles of Life," which showed that although much of a woman's work seems trifling, seeming trifles often have great results. The minutes of the meeting, preserved in the meeting files, comment: "The sentiment contained in the selection was encouraging to us to present a flower, a crust of bread, or a cup of cold water to the suffering and needy."

Perry Macy gave some accounts of the work of Eli Jones in heathen lands, and told of the great need of work by Christian women.

Of the forty-six people registered at the first meeting, only four are living. They are Delphina Lawrence of Mooresville, Belle Mills of Santa Ana, California, Minnie Mills Anderson of Plainfield, daughter of Aaron and Hannah Mills, and Rhoda Cook Allen of Greensburg, daughter of Milton and Martha Hadley Cook. The latter two were among children who accompanied their mothers to the meeting.

The registration, according to the minutes, shows the following names: Jemima A. Taylor, Rebecca Macy, Emily Jane Carter, Luretha J. Hadley, Lydia Ann Hadley, L. Ella Hadley, Jessie A. Cook, Lavicy Scott, Maggie E. Cook, Mattie J. Hadley, Emma K. Macy, Hannah Mills, Rhoda E. Cook, Clara Mills, Rebecca Mills, Emma Mills, Rachel Ward, Margaret Hagee, Malinda Craven, Hattie Gibbons, Martha Cook, Sallie A. Hadley, Belle Mills, Alice Hadley, Minnie Mills, Ettie Cook, Eliza Harvey, Elmira Hadley, Hanna Harvey, Delphina Lawrence, Amy Harvey, Cynthia Robbins, Julia A. Macy, Lizzie Harvey, Rebecca Beeson, Ella Macy, Mary Hawkins,

Linnie Hadley, Rebecca Hadley, Frankie Rushton, Emma Stanley, Margaret A. Hadley, Sarah J. Brock, Emma Hadley, Jane E. Sumner, and Mary Woodward. Ruth M. Hadley was a charter member, although her name does not appear in the minutes.

Soon after the organization of the White Lick society, similar groups were organized in other Friends Meetings in Western Yearly Meeting. But it is to women of White Lick community that credit goes for blazing the trail in missionary work of Friends in America.

NEWS OF OUR MEETINGS

Canada Yearly Meeting will be held from June 26 to 29 inclusive at Pickering College, Newmarket, Ontario, as usual in joint session with Genesee Yearly Meeting. The opening meeting will be held on the evening of June 26. Arthur G. Dorland is Clerk of Canada Yearly Meeting.

* * * *

Baltimore, Maryland, Young Friends are holding a series of Sunday evening meetings on "The Social Task in Baltimore," with talks by leading men and women on such subjects as Unemployment, City Settlements, the Housing Problem, Child Welfare, and Racial Problems. The meetings are being held at the Homewood Meetinghouse at seven o'clock, preceded by supper at six-thirty.

* * * *

Guilford College and New Garden Friends Meeting in North Carolina have recently been favored in an unusual way in the presence and service of Elbert Russell of Duke University, for a six-day period. The concluding paragraph of a report forwarded to the Monthly Meeting by the Meeting on Ministry and Oversight is a fair summary of the impression of those who attended the meetings, held each morning and evening, and who shared in the inspiration received by both College and community: "It was a rare privilege to sit at the feet of so great a teacher, as he brought forth his treasures of truth. Day after day he unfolded to us truths profound and beautiful. We can by no means measure the results of this work. All of us have been helped, and some have found the way of light who were oppressed by the consciousness of the encroaching darkness."

* * * *

The revival which came to Friendswood, Texas, under the ministry of Hubert Mardock and family is history; but the spiritual awakening is going forward in evangelistic efforts. A Gospel Band has been organized with Watson Bills as president, and under its auspices a revival is in progress at Bay View with Donna Key and Ila May Wooten as evangelists. Cottage prayer meetings are being held in the Alert neighborhood. . . . The Middleton Home for aged ministers, under construction on the Friendswood Meeting property, is nearing completion. . . . Charles Hoover, postmaster at Friendswood, and his wife celebrated their golden wedding anniversary on March 25 by keeping open house. Their many friends called to express appreciation of the kind deeds and many years the Hoovers have spent among us.

* * * *

On April 4, the College Avenue Friends Meeting at Oskaloosa, Iowa, enjoyed a covered-dish supper in the dining room of the meetinghouse. Four high school girls playing string instruments entertained with some of the music they had used recently at the district music contest where they qualified to enter the state contest. (Two of the quartet and the accompanist are members of our Meeting.) A reading, "Thanksgiving Ann," was given by Golda Johnson. Then followed an "experience meeting" in which a number of Friends told interesting incidents relating to their tithing. Following the program, the regular monthly business meeting was held. . . . On the afternoon of April 7, the Junior Department of the Oskaloosa Friends Sunday School held "open house." Around the room was arranged a display of posters, blackboard drawings, scrap books, and "challenges" used in the regular work. The program consisted of a worship service of songs and prayer, a brief talk by the pastor, Frederic E. Carter, and a temperance declamatory contest in which four girls and four boys participated. The winners, Miriam Williams and Guilford Hull, received gold pins. These young people will represent our Monthly Meeting in the Quarterly Meeting contest at Albia in May.

BIRTHS

HAGEE—To Mr. and Mrs. Dale Hagee, Mooresville, Indiana, February 10, 1935, a son, Robert Dale.

KRUMM — To Valentine and Esther Vore Krumm, West Branch, New York, March 11, 1935, a son, John Valentine.

MOORE—To Everett L. and Margaret Stephenson Moore, Mooresville, Indiana, January 22, 1935, a daughter, Jo Ann.

SYLVESTER—To Leslie and Effie Sylvester, Lynnville, Iowa, March 20, 1935, a daughter, Rosa Marie.

DEATHS

BOWLES—At his home in Wichita, Kansas, March 19, 1935, Charles Sumner Bowles. He was born at Stewart, Iowa, April 17, 1868, the son of Alfred and Rachel Bowles, and in early life moved with his parents to Jewel County, Kansas. He was a birthright Friend, a very consistent Christian, and loved and honored by all who knew him. On October 4, 1898, he was united in marriage with Hannah Griffith, and to this union one daughter, Helen, was born. The wife and daughter survive.

BUTLER—At his home in Pasadena, California, Fred S. Butler, aged seventy-

Let Death Take A Holiday

Of course, if you insist upon thinking of spring in terms of winter or of joy in terms of sorrow—or, let us say, of life insurance in terms of death—there is really nothing we can do to prevent it . . . But we'd

rather you wouldn't. We think of life insurance as *life* insurance, with all that the name implies. Freedom from worry. A comfortable old age. A guaranteed estate. In a word, the comforts of *life* . . . Perhaps that is one reason why this seventy-year-old mutual company, with nearly one billion dollars of insurance in force, numbers among its policy owners many a wise business man who regards life insurance as *the* investment opportunity of a lifetime. Yes—life insurance is very much alive. Let death take a holiday!

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five years. He was born in Maine and had little opportunity for anything except the rudiments of education, but overcame many obstacles in his desire for advancement and betterment. At the age of fifteen he went to Indiana, making his home with an uncle, and through his own sturdy efforts established himself in business. In 1883 he married Anna Hampton and together they made the house he had built a real home. For many years they lived in Richmond, Indiana, removing to Pasadena in 1912. There they took up active church membership in First Friends Church. Fred Butler was always generous and ready to extend a helping hand—a devoted husband, a loving father, a true friend, and a Christian gentleman. Edwin McGrew, pastor, conducted the funeral service on April 1, 1935.

HAMMAKER—On February 2, 1935, in Fishertown, Pennsylvania, where she was born January 20, 1860, Etta Way Hammaker, daughter of Thomas and Catherine Way. On November 6, 1907, she was married to Simon L. Hammaker, who died August 30, 1934. She was a life-long Friend, and an esteemed elder in Fishertown Monthly Meeting. Her life was one of devoted service to her Master.

JAY—At his home in Martinsville, Ohio, December 26, 1934, Wilson T. Jay, son of Samuel and Martha Hawkins Jay, aged sixty-one years. He was a birthright Friend and was vitally interested in all activities of the Church, especially missions, having been a member of Wilmington Yearly Meeting Missions Committee for several years. He is survived by his wife, Hattie Garner Jay, and two sons. Funeral services were held in the Martinsville Friends Church, conducted by Harry L. Leasure and Hugh Wright.

NEAVE—At the home of her son, R. Ernest Neave, Hughesville, Maryland, March 29, 1935, Lillias A. Neave, aged eighty-eight years. She was a birthright Friend, moving to southern Maryland from New York State soon after the close of the Civil War. She aided in the setting up of Patuxent Monthly Meeting and served as an elder of that Meeting for many years. Quiet and unassuming though she was, many have testified to the strength and beauty of her character, her indomitable will, and her sustaining courage in times of stress. Interment was made at Hughesville, beside her husband, Samuel R. Neave, who died in 1929.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 a. m. Meetings for Worship, 11:00 a. m., and 7:30 p. m. Christian Endeavor, 6:30 p. m. Prayer Meeting, Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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